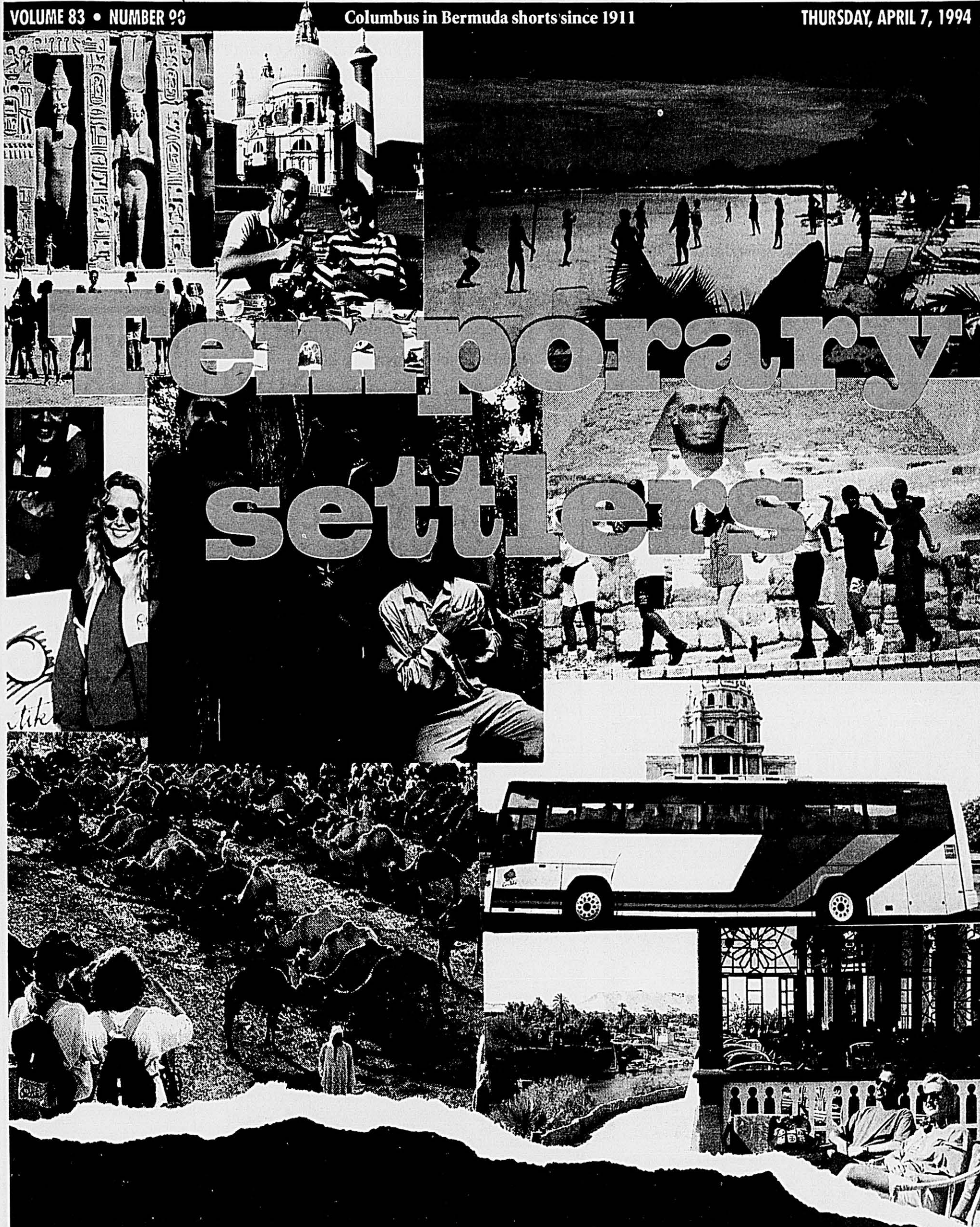


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VOLUME 83 • NUMBER 90

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Guilty till proven innocent

New code of student conduct could hinder students' rights

BY DAVE LEY AND MAX FRANCISCO

A proposed new student code of conduct, introduced in Senate yesterday, would give McGill sweeping new powers in dealing with disruptive students.

If the code, which was tabled to the next Senate meeting in the fall, is passed it would give McGill the right to search students' computer accounts, allow administrators to use illegally obtained evidence against students, and would in some cases make students guilty until proven innocent.

Irwin Gopnik, Dean of Students, said that the present code of conduct had not been extensively revised since 1981.

"The code has worked very well, and the changes leave the basic code intact," said Gopnik. "The problem is that the world has changed in the past 13 years."

The revised code would make it impossible for students to "...claim that communications made through the University computer system are confidential..."

Jill Presser, associate director of the Legal Information Clinic said that the code's provisions regarding computer accounts could impinge on students' right to privacy, and could violate the Québec charter of rights.

"It would be foolish to say that the university does not have the right to protect its computer system," said Presser. "But there has to be some balance between students' right to privacy and the university's right to protect its computers."

The new code would also give the university much greater power in cases where a student is a threat to members or property of McGill, or where a student is a threat to McGill's "academic integrity."

Violations of academic integrity, such as plagiarism, would require the student to "bear the burden of rebutting [the evidence presented against them]," and Article 22 of the code, which guarantees that a student is innocent until proven guilty, would not apply in these cases.

Senator Richard Latour asked, "My concern has to do with what standard of evidence would be used. Do we not have a situation where students are guilty till proven innocent?"

The standard of evidence that Latour was referring to does not include illegally obtained evidence. One of the changes in the code included the elimination of the phrase which made illegally obtained evidence inadmissible in a hearing.

Mark Piibe director of the Legal Information Clinic, said that allowing the university to use illegally obtained evidence would "go against everything which is just."

"If you open the door, people will walk through it. You have to be careful about which doors you open," said Piibe.

As well, the proposed revised code states that if the student "poses an immediate threat to the safety or academic integrity of the community", then the student may be suspended "for a period not exceeding 30 days." This is an increase from the 15 days of the current code.

Presser was concerned that this could harm students who are put on suspension but who are later found innocent.

"This gives some very broad powers," said Presser. "A student could serve [up to 30 days of the suspension] even if the committee finds them innocent."

Ron Sklar, a legal assessor for the Committee of Student Discipline, shared Presser's concerns.

"I wouldn't say that we live in a more

dangerous world, its just that we are responding more strongly," said Sklar. "It's the Fabrikant effect."

Eugenio Bolongaro, the graduate students' rep to Senate, agreed with Sklar's statement and said that some of the proposed changes were "draconian measures."

Dean of admissions Abbott Conway questioned whether or not the code should deal with issues of extreme vio-

lence. He said that "this goes beyond the code of student conduct."

Ruth Promislow, vp university affairs for the Students' Society had put forth a motion to have the revised code reviewed by a group of ten members from Senate. The motion failed, however, with all the student senators voting in favour of the motion and a majority of the other senators voting against.

The Student Code of Conduct regulates what is and what is not good behaviour for students. Violations and infractions are dealt with by the Dean of Students (Irwin Gopnik) and the Committee on Student Discipline (CSD).

Below we have listed some highlights from the proposed changes to the code.

Current Code	Proposed Revised Code	Interpretations of the Revised Code
12(b) No student shall knowingly use any University computer without proper authorization.	12(b) No student shall knowingly use any University computer without proper authorization or knowingly misuse passwords, codewords or similar means of access to computers, or knowingly use the facilities in a manner which would interfere with the access or integrity of the accounts of other users. A student so accused may not claim that communications made through the University computer system are confidential, notwithstanding any implications of Article 40, so long as the communications in question were obtained only by authorized University employees acting upon reasonable grounds to protect the integrity of the system.	12(b) Stating that these communications are not confidential is in direct violation of article 9 of the Québec Charter Of Rights and Freedoms which states that everyone has the right to privacy. Article 9 of the Charter is invoked in the first article on the student disciplinary code.
15(b) Upon demonstration that the student has represented another person's work as his or her own, it shall be presumed that the student intended to deceive; the student shall bear the burden of rebutting this presumption by evidence satisfying the person or body hearing the case that no such intent existed.	15(b) Upon demonstration that the student has represented and submitted another person's work as his or her own, it shall be presumed that the student intended to deceive; the student shall bear the burden of rebutting this presumption by evidence satisfying the person or body hearing the case that no such intent existed, notwithstanding Article 22 of the Charter of Student Rights.	15(b) This section clearly states that the student is already considered to be guilty and it is the onus of the student to prove that there was no intent to compromise the code.
40 The rules of evidence applicable in civil and criminal court proceedings shall not apply to the hearing. Evidence which is not relevant, is only remotely relevant or is illegally obtained, shall be excluded.	40 The rules of evidence applicable in civil and criminal court proceedings shall not apply to the hearing. Evidence which is not relevant, or is only remotely relevant shall be excluded. All questions of the admissibility of evidence shall be resolved by the Chair of the Committee after consulting with the legal assessor, as per Article 36(a).	40 The revised version of the code leaves out the statement where illegally obtained information is considered inadmissible in the hearing, which would allow administrators to use illegally obtained evidence during a hearing. Also, the Chair has the final word on any evidence submitted to the hearing. One senator suggested that a group from the Faculty of Law should decide what is admissible evidence, because ultimately the Chair will have had viewed the evidence and the evidence could potentially make the Chair biased.
55(f) If the Dean believes that the student's continued presence on campus poses an immediate threat to the academic integrity of the community he or she may suspend the student for a period not exceeding 15 days (examinations missed or papers not submitted because of suspension shall be counted as unexcused absences or lateness, subject to Article 57(b) herein)	55(f) Only if the Dean has reasonable grounds to believe that the student's continued presence on campus poses an immediate threat to the safety or academic integrity of the community, he or she may suspend the student for a period not exceeding 30 days. (examinations missed or papers not submitted because of suspension shall be counted as unexcused absences or lateness, subject to Article 57(b) herein).	55(f) A student may be expelled for 30 days based on the suspicion of academic wrongdoing. During this period the student is unexcused for any assignments, tests or exams missed. There is also no clear reason why a student should be expelled based on an academic threat to the community.
69(h) Refer the case for a hearing to the [Committee on Student Discipline], in which case the requirements of Part V, Section A, Article 52(b) shall apply.	69(h) If the Dean has reasonable grounds to believe that the student's continued presence on campus poses an immediate threat to the safety of other members of the community, he or she may suspend the student for a period not exceeding 30 days. In the notification required in Article 56, the Dean must state the specific reasons which led him to this action and the CSD must hold a hearing on the suspension within more than 30 days after its imposition. The suspension may be extended for an additional period of not more than 30 days by the CSD if needed to complete the hearing.	69(h) There is a potential for the student to miss 60 days of classes with the extension available to the CSD. If the student is found to be innocent of any deviant intentions the student has still missed 60 days of school (over half of the semester).
74(a) vi) Require security for good behaviour not exceeding \$250. vii) Levy a fine not exceeding \$250	74(a) vi) Require security for good behaviour not exceeding \$500.	74(a) vi) considering that most students are having trouble finding jobs, and that money is generally tight these days this increase seems unwarranted. A fine of \$250 would still be considered a considerable amount to any student.

Répression en Haïti : Je me souviens

PASCALE ANGLADE

Du 26 mars au 9 avril, la Co-ordination de la Résistance Haïtienne au Québec-Canada (COREH-QC) organise une exposition de photographies qui a pour thème « Justice et Paix ». Cette exposition tente de mettre à jour la terrible répression qui a suivi le coup d'état contre Jean-Bertrand Aristide en septembre 1991. Elle est dédiée à toutes les victimes de la répression « pour que jamais leur sacrifice ne sombre dans l'oubli ».

Chaque photo est un témoignage de la dure marche vers la démocratie entreprise par le peuple haïtien et de sa lutte contre l'oppression. « Nous avons organisé cette exposition pour garder et fixer la mémoire face à la répression en Haïti et également pour dénoncer la

dégradation de l'homme haïtien par la répression systématique, nous explique Emmanuel Casséus, un des organisateurs de cette exposition. La COREH-QC, fondée juste après le coup d'état de 1991, tente de sensibiliser le monde en général face à de telles pratiques. »

Selon des chiffres récents fournis par une organisation humanitaire suisse le nombre des victimes de la répression depuis la chute du président Aristide varie entre 4000 et 5000 personnes. « Le rythme des tueries va parfois même jusqu'à 50 morts en trois jours. »

La répression en Haïti ne date évidemment pas de la chute du président Aristide en 1991. En effet, déjà sous la dictature de Papa Doc (Duvalier père) il y avait eu environ 30 000 personnes tuées pour des raisons

politiques. Mais comme le soulignait M. Casséus « la documentation sur cette époque est très difficile à trouver puisque souvent les archives ont été détruites. »

Le but d'une telle répression aveugle est l'élimination physique systématique de l'opposition et la décapitation de toutes les organisations populaires pouvant constituer une menace au pouvoir en place. « Un quartier populaire comme Cité-Soleil par exemple est une cible de prédilection pour les oppresseurs; on s'en prend non seulement à une personne mais également à toute sa famille : on viole et on tue la femme et les enfants et ensuite on défigure les cadavres ce qui donne une dimension encore plus atroce à ces crimes. »

Cependant, il est surprenant

de constater l'absence de photos plus choquantes et montrant la vraie réalité de la violence quotidienne perpétrée en Haïti. Peut-être aurait-il été plus pertinent de choisir des photos montrant l'horreur et le visage odieux de la répression. Mais les organisateurs et organisatrices expliquent que leur but n'était pas de choquer mais bien de rendre hommage aux victimes.

Cette exposition itinérante doit s'arrêter dans plusieurs villes de la province. Elle est actuellement présentée à l'Oratoire Saint-Joseph parce que « c'est un lieu symbolique et qu'il y a d'ailleurs un parallèle à faire entre le martyr du Christ et la souffrance des milliers de victimes de la répression », explique M. Casséus.

D'autres questions

importantes comme celle des réfugiés, des *boat-people*, sont également soulevées par des photos qui montrent le drame des réfugiés haïtiens en Louisiane où les *réfugiés haïtiens* sont traités en criminels, les *réfugiés cubains* en héros (titre de la photo).

Cette exposition qui a donc pour but de donner la parole aux victimes a pour cible un public très large, cependant « il serait souhaitable que les jeunes haïtiens voient cette exposition et comprennent la gravité du phénomène de répression. Ces jeunes sont plus exposés que la génération précédente à la désinformation et ils peuvent presque se demander si une telle technique d'élimination physique de l'opposant existe vraiment », conclut M. Casséus.

Sightseeing the other

Sex tourism in Asia

BY RIMA BANERJI

In today's global village, tourism is a huge industry for world majority cultures. Traveling is regarded as an activity that encourages intercultural harmony and greater understanding of different cultures, an opportunity for escape, leisure, pleasure, even anti-racism. Tourism in general is being promoted as an industry that is particularly important for countries in the so-called Third World, as an effective strategy for increasing foreign currency reserves and creating cultural and business links between nations. According to writer and researcher Cynthia Enloe, "tourism is being touted as alternative to the one-commodity dependency inherited from colonial rule. Foreign sun-seekers replace bananas. Hiltons replace sugar mills. In reality, tourism may be creating a new kind of dependency for poor nations."

Tourism often reinforces racist and colonialist mentalities, and also places world majority cultures in a position of serving privileged people in the West. Nowhere is this more evident

than in the sex tourism industry, which is particularly rampant in Asia.

Sex tourism illustrates how the multiple forces of race, gender, and class oppression inform the lives of Asian women.

It relies on the perpetuation of images of "mysterious Orientals" who are more submissive, subservient, and sexually available for men than white western women. This exotic image is rooted in western colonial fantasies about Asian females, and is perpetuated in popular media.

Films like the World of Suzie Wong, productions like Miss Saigon exploit these images. Airline ads often use sexualized language and stereotypical images of Asian women to attract business. A promotion for Singapore Airlines, depicting a young Asian woman, reads "Singapore Girl... You're a great way to fly." A Sri Lankan airline ad proclaims "When your business is business... our business is pleasure."

These images are directed towards people who have the leisure and money to travel, especially those with foreign cur-

rency. This includes elites within countries of colour, but the prime targets are middle class, white, heterosexual males in the West who make up the group most likely to have access to these privileges of finances and time.

Cynthia Enloe points out that "the countries that have been developed for sex tourists include those which have served as sites for the American military: Thailand, South Korea, the Philippines, and Indonesia." Often women in these countries are the trophies for soldiers staying at bases.

touri-voyeurism

The international business community is another force largely responsible for encouraging sex tourism in Asia. The brochure of Rose, a West German travel company, reads:

Thailand is a world full of extremes and the possibilities are unlimited. Anything goes in this exotic country, especially when it comes to girls. Still, it appears to be a problem for visitors in Thailand to find the right places where they can indulge in unknown pleasures... Rosie has done something about

CONTINUED ON PAGE 7

ORIENTAL XXXPRESS

ONE NIGHT IN BANGKOK



Countries depend on propaganda such as this to encourage sexual tourism

SINCE 1911
Vol. 83 No. 78

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MCGILL DAILY CULTURE

Whose paradise is this?

This is an issue about tourism. That is, about travelers, sightseers, hikers, hotel-workers, adventurers, prostitutes in Thailand, English teachers, multi-nationals, agricultural workers, anthropologists, Peace Corps volunteers and the local people who are left to clean up the garbage visitors leave behind.

It's about the fact that as of 1898 every spot on the earth's surface has been claimed by one nation-state or another, and that now you can go to any of them provided you have the money, the right visa and the right skin colour.

It's about the predominantly capitalist world we are living in today, one in which tourism is the largest money making industry. This is about governments and multinational corporations which will go to any means to get their piece of this pie using class, gender, sex and race as a mask for this economic exploitation.

It's about packaging and selling experience as a commodity, about the erasure of real difference and its replacement with exotic spectacle.

It's about Sun City, in South Africa, which was formed specifically to divert attention away from apartheid (though the resort is just next door to a bantustan), and Jerusalem, where dogs are trained to chase Arabs — specifically Arabs, off the beaches so the tourists won't be bothered.

It's about Dali, China, where you can rent *Love in the Time of Cholera* and eat burritos and oatmeal cookies in the Coca Cola Restaurant, and go hunting for rumours about the latest news from the BBC world service, while nearby farmers rise up against the Chinese government but never get mentioned in the tourist pamphlets.

It's about how easy it is for so-called "First World" folks to become instant experts on any country as long as they've captured it on film.

It's about Caribbean tourist dollars which are controlled by the same local white elite who controlled the sugar industry under colonialism.

It's about colonialism, and how colonialism has forced the majority of the world's people to sell whatever they can in order to survive. Even if, sometimes, they have to sell their souls in order to support western 'multicultural' illusions — well, at least we're living in post-colonial times.

There is an inherent danger in selling the myth that your nation is paradise, and that you are simply a place for the wealthy minority of the world to relax. Tourism is the biggest trade industry in the world, generating nearly three trillion dollars for a

few privileged individuals. Strangely enough, that money isn't going economies of countries most dependent on the industry, but to those for whom tourism accounts for less than ten per cent of their trade revenue.

Before you go globe trotting, do your research. Try to find a locally owned hotel that isn't controlled by just another local millionaire. Try to actually learn about the society of the country you're visiting, while recognising that simply camping in the country for a week will not make you "one of the natives".

This issue is about hotel-owned beaches in Jamaica that Jamaicans have to pay \$20 to go to, national cultural festivals in Barbados created solely to attract desperately needed tourist dollars, vacations in Vietnam, safaris in Tanzania, "Please do not laugh at the Natives" signs on Native American reserves, and all of the other million things wrong with modern tourism.

This is about tourism. This is about beginning *somewhere* to deconstruct the distorted images we have of each other. This is about the part you can play.

Dan Robins, Pat Harewood,
Melanie Newton, Jeanna Steele.

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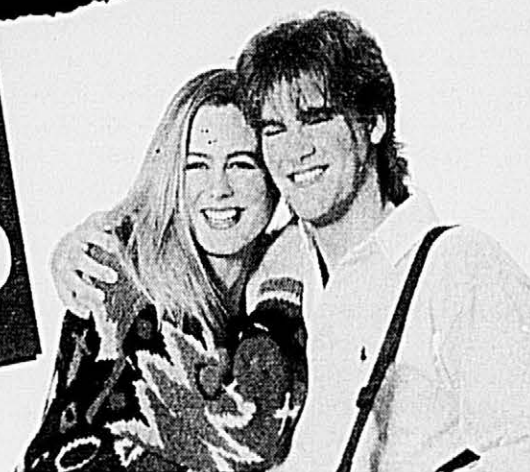
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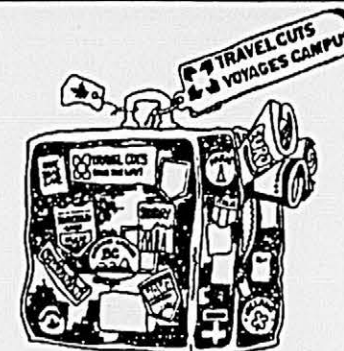
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Tourism in Montréal: images of ethnicity

BY NICHOLAS PURDON

The image of the city is now probably the most important element in developing tourism. The growth of telecommunications technologies and computer systems during the 1970s and 1980s means that large corporations are no longer tied to 'global cities' (such as New York, London, Tokyo and Los Angeles) as traditional places of capital. They now have the opportunity to scatter and segment their operations into cities of all sizes.

Economic restructuring in most Western economies has also resulted in the loss of traditional jobs in manufacturing, warehousing, and transportation. The older industrial cities of North Eastern North America have been forced to refashion their economies based on the

service sector. Many, including Montréal, have turned to urban tourism as a way to pick up the slack. Due to the increasing competition between cities, marketing an effective image of a city or region has therefore become crucial.

we are diverse

Recently the city of Montréal and its tourism bureau spent four months and \$30,000 to develop a trademark to sell the city at home and abroad. The bureau rejected the following slogans: 'Montréal - big on life', 'Montréal - Paradoxical' and 'Montréal - Attitude', before deciding on replacing the 'o' in Montréal with a pair of "feminine, classy and seductive" lips.

Montréal has been packaged and distributed as a sexualized,

gendered, and class-based entity. Essentially, the city has become a sexy rich woman and visiting Montréal promises the cultural valences and the associations which accompany such an image.

At the Info-tourist (at Peel and Ste-Catherine) the brochure distributed on attempts to create a more sophisticated image of Montréal than that represented by the kiss. The tourism board is attempting to sell Montréal as city worthy of 'world class' status due to its 'ethnic diversity', its 'modern form' and its 'rich history'. Claude Zalloni, the Vice-President of Marketing for the Tourism Bureau was quoted in the *Montreal Gazette* as saying,

"we can sell our natural attractions, but so can Vancouver. We can promote our history - but so can Quebec City. What makes Montréal different is its people, its culture, its way

of life."

While Montréal is a highly 'multicultural' city the shaping of its image seems to depend upon the gaps in the tourism

market more than upon any exploration of its community. It is because Montréal cannot sell its history over Québec City, and its natural attractions over Vancouver that it becomes a city about 'people, culture and way of life' and able to compete on the international place market.

Interest in ethnic or cultural elements in Montréal as tourism has existed in the area for a long time. A brochure put out by Canadian Pacific Railway in 1889 describes Oka as a destination to the tourist in the following way:

"...and directly opposite is the indian village of Oka at the foot of Mount Calvary, a rounding height with several old shrines upon its summit, which are visited on certain occasions by pilgrims from far and near..."

In the 1930s we again see interest in the 'ethnic' or 'cultural' make-up of Montréal.

A brochure circulated by the Québec Provincial Tourist Bureau demonstrates how the new Montréal, "like all other large modern cities, acquired quite a cosmopolitan aspect". The brochure further states that, "The French and English languages are both spoken throughout the city while a babble of many other tongues may be heard in various quarters of the Metropolis"

There seems to be an attempt to justify 'the cosmopolitan aspect' of the city by mentioning that this is characteristic of the city's in Europe. At the same time there is a current of ethnocentrism in the dialogue which appropriates the 'cosmopolitan aspect' to sell the city, while



Across the country places are celebrated as 'ethnic neighbourhoods' and places embodying the Canadian ideal of multiculturalism, despite the racism which is at the root of their foundation.

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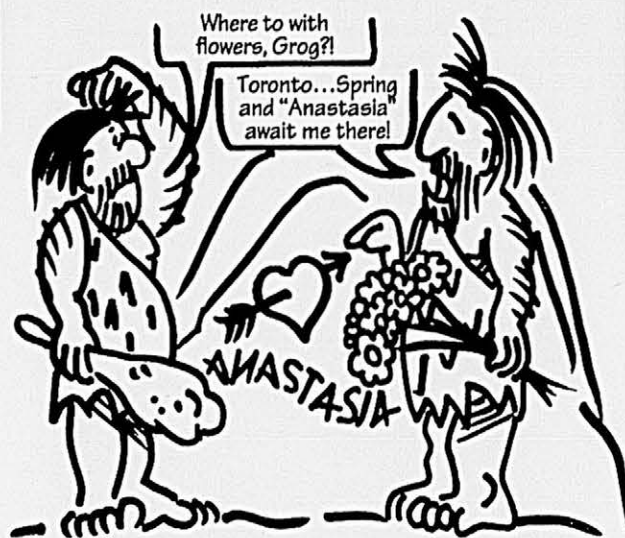
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Voyageur

continued on page 14

Sex Tourism

continued from page 4

this. For the first time in history you can book a trip to Thailand with exotic pleasures included in the price.

Asian women are made into sexual objects, for the purpose of catering to fantasies about the "Orient." Tourism becomes an act of indulging the senses by sampling different kinds of food, clothing, and women.

The politics of sex tourism are especially highlighted in Thailand. The Pat Bong area of Bangkok is the district which caters to tourists participating in this in-

"Tourism is being touted as alternative to the one-commodity dependency inherited from colonial rule. Foreign sun-seekers replace bananas. Hiltons replace sugar mills."

— Cynthia Enloe, researcher and writer

dustry. Women who are involved in sex tourism are overwhelmingly from poor rural areas, landless, and migrants in urban centres, without the support of family links.

The sex industry is one service sector which guarantees economic security. A woman working in a massage parlour receives an average of 5000 baht per month; non-entertainment jobs earn about 840 baht.

The Thai government's Sixth National Economic and Social Development Plan for 1978-91 made tourism its top priority. In 1986 Thailand earned more foreign currency from tourism than from any other trade or export ventures. The sex trade is a crucial part of this tourist industry. Enloe points out that "sex tourism is a part of the domestic and international political system," and relies on selling the image of an exotic world of pleasure.

AIDS and HIV have fundamentally changed the nature of sex tourism in Asia. Female prostitutes have been scapegoated as carriers of the disease, but little has been done to address the conditions resulting in the spread of AIDS. Young girls, marketed as virgins, ready to be seduced by the sexual prowess of western men, often are forced to engage in unprotected sex, leading to the transmission of various STDs.

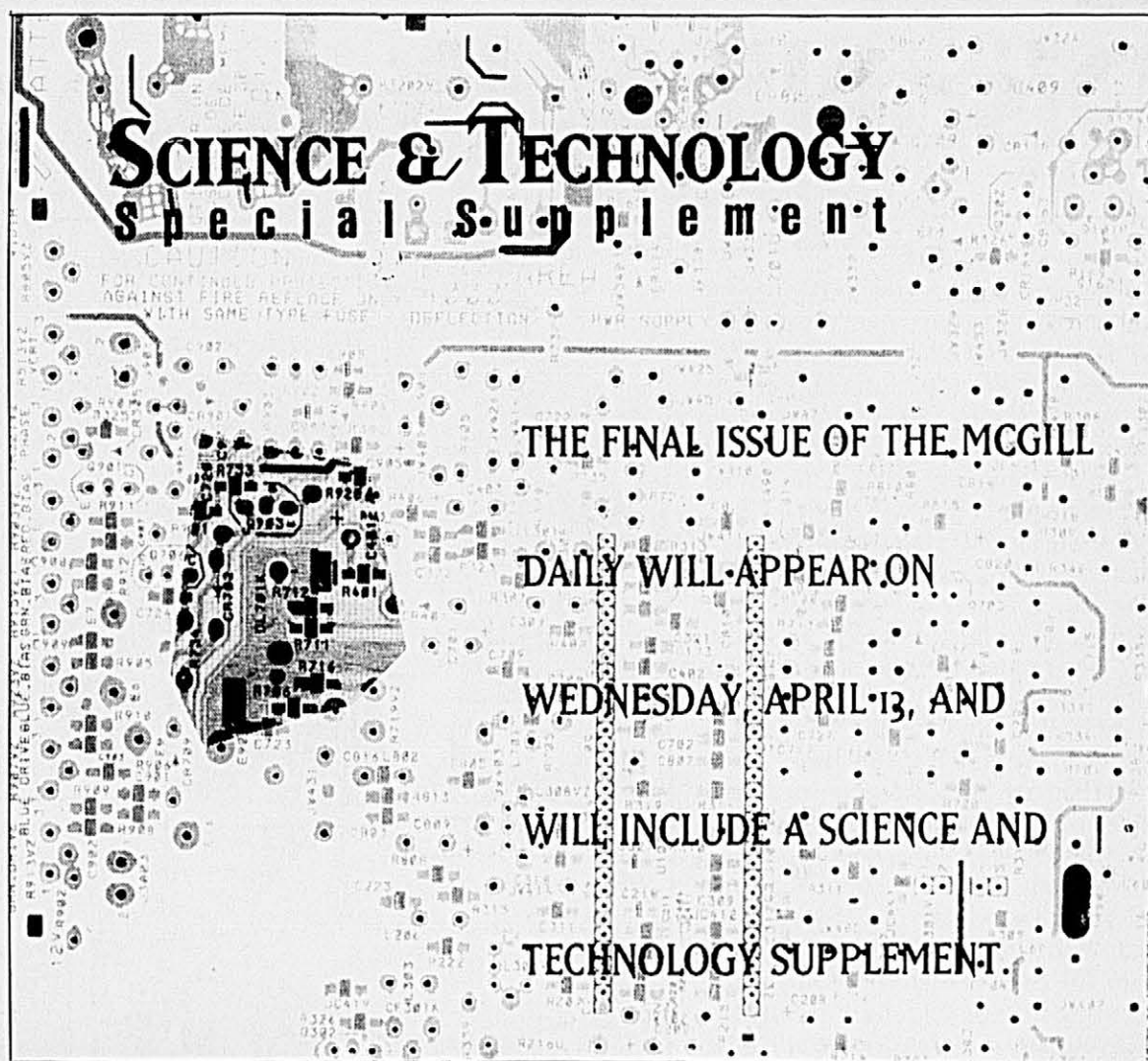
Asian women, however, are not passive victims of an international system of capitalism and racism. As political agents, they have organized into groups like Empower and Friends of Women

(two Thai feminist groups) to distribute information about AIDS, learn English to enable them to communicate with clients, provide support for women involved in the industry, and inform each other about their rights.

Sex tourism relies on an unequal international economy, defining low-income women of colour as primarily fit for engaging in service industries, especially sexualized sectors. It also is supported by colonial fantasies perpetuated about Asian women.

Working against the stereotypes about Asian women and working to equalize the global economy are the only ways in which Asian women can have a choice about the professions they want to pursue.

The sex industry in Asia shows how tourism itself is problematic and can perpetuate racism and exotification; it also shows how women of colour in the sex industry are resisting these forces by acting collectively against the conditions that encourage them to enter into this sector.



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The Gazette

Dispelling the eco-tourist myth

BY THOMAS WHITE

A few years ago I did the trekking thing and schleped up a big mountain. It took a few days and a lot of acclimatization, but I made it to the top and assumed the victory pose for my camera. Now I could go home and tell my friends that I stood at sixteen thousand feet and that this somehow made me better than them.

As the teller of this tale, I am immune to this type of bloated ego. I climbed that mountain "because it was there" and resented those "fucking americans" who were determined to make it to the top before my party did. They don't know what it's all about, I thought to myself as I soaked in the view from the peak. That's when I had my "spiritual experience" and walked off that peak with the firm conviction that this was worth doing again.

There was one thing about that trek that really pissed me off. I was upset because the trail was littered all the way up to the peak. Whenever I am in the wilderness I always abide by the "carry out what you carry in" ethic. I figured that the outdoors crowd is the same all the world over. But I was wrong, and seeing plastic wrappers in this delicate alpine ecosystem filled me with disgust. Other people had managed to ruin my appreciation of this mountain.

It took me a few years to realize that I was at the bottom of the list of people who have legitimate gripes with the eco-tourist crowd. In this time I have learnt about the massive clean-up operation undertaken on Everest. I progressively became aware of the environmental impact of tourism throughout the world. Several friends of mine went to Nepal to do some environmental work there. They did some tree-planting and helped in clean-up operations along major trekking routes. They told of local initiatives for development and conservation. And that's when I became aware of the people factor.

The "carry out what you carry in" is an ethic promoted by wilderness areas in North-America to help preserve those eco-systems. It allows others to enjoy that eco-system without encountering a lot of unsightly garbage. But because humans are prevented from inhabiting these protected areas, the "carry out" ethic deals only with situations in which eco-systems are devoid of humans.

In other parts of the world the environmentally friendly traveler will encounter eco-systems that are populated by people. "Carry out what you carry in" only teaches us about our impact on the environment, but tells us nothing about our impact on local peoples. We may take utmost care not to damage the eco-system in which these people live, but the mere fact of our presence may have a detrimental effect on their environment.

I don't wish to imply that one should not travel. Some would like to say that we are all free to move about this planet as we please. But those of us that are able to freely move about depend on money to do so. Being able to travel is a luxury.

Tourism is a very lucrative industry, so much so that entire economies can shift from providing for the needs of local people to accommodating the needs of transients. The eco-tourist must be conscious of the impact of her presence on the local economies. In Nepal, for example, the lodges in one small village along the major Annapurna trekking route con-



DAILY GRAPHIC BY JANE TREMBLAY

sume one hectare of virgin rhododendron forest per year to service the needs of trekkers.

Nepal satisfies 96% of its energy needs through its forests. Those forests are being depleted at a rate of three percent per year, and much of this is done to satisfy the needs of trekkers, who, when they have finished their trips, will go home and not have to worry about the deforestation they have promoted.

The reasoning that one mustn't throw one's garbage on the side of a trail because it damages an eco-system is deficient. It only addresses a context, one found most often in North America, in the protected eco-systems that are our wil-

derness parks, where non-human life forms are the only permanent residents. As transients, humans can have a lot of impact and we seek to minimize that impact by carrying out what we take in.

But when one travels, one is moving through eco-systems that are inhabited by other peoples. As foreigners we are voyaging through their homes without being invited. We are able to do this because we have money. We permit ourselves to do this because our conception of what a home is arises from our conception of ownership of a house. By extension, we assume that everywhere else it is the same. But it isn't.

Cultures thrive in eco-systems. And when eco-tourists visit these cultures, they do so as guests. Their freedom of movement does not stem from some higher moral principle but because they possess the means to do so. The eco-tourist can pick up and leave whenever she wants but the residents cannot.

A glimpse at the foundations of eco-tourism reveals the problem. We travel to enjoy ourselves. The places we go are our playgrounds. But we fail to understand that they are also the homes of other peoples. Every eco-tourist has the duty to assess the impact of their activities. Pleasure versus survival. Some people aren't having fun.

Rakaposhi — an obscure object of desire

BY HASAN KARRAR

Every once in a while you embark on one of those trips that makes you seriously question the sanity of everyone around you.

Admittedly a 1967 Ford van is not the best of places from which to admire the grandeur of the Karakoram in Pakistan. I really wasn't thrilled to death when a carpenter from Hunza who was sitting beside me kept on pointing out of the left window and chanting, "Rakaposhi, big mountain."

I mean, fine, I wasn't doubting the fact that Rakaposhi was truly humungous but why did the statement have to be repeated like a mantra at every hairpin curve the driver made at 95 miles per hour on the Karakoram highway? I guess I was suffering from an acute degree of conceit of a wanna-be-mountain explorer. I figured I knew everything I needed to know

about the mountains. What could this fellow tell me that I didn't already know?

"Rakaposhi, big mountain," said the carpenter for the umpteenth time.

"I know," I replied, thoroughly bored.

Unfortunately this time the carpenter's mantra acted as a sort of catalyst and before I could do anything I was caught in the middle of this conversation between some people about the beauty of Rakaposhi.

In hindsight I don't blame myself for my somewhat aloof attitude. One of the reasons was this fellow sitting next to the window smoking something which had an incredibly suspicious smell. Also being caught in this van travelling at wharp speed on what was once a highway convinced me that I was going to end up in the Indus gorge a few thousand feet below without even setting sight on this blasted mountain.

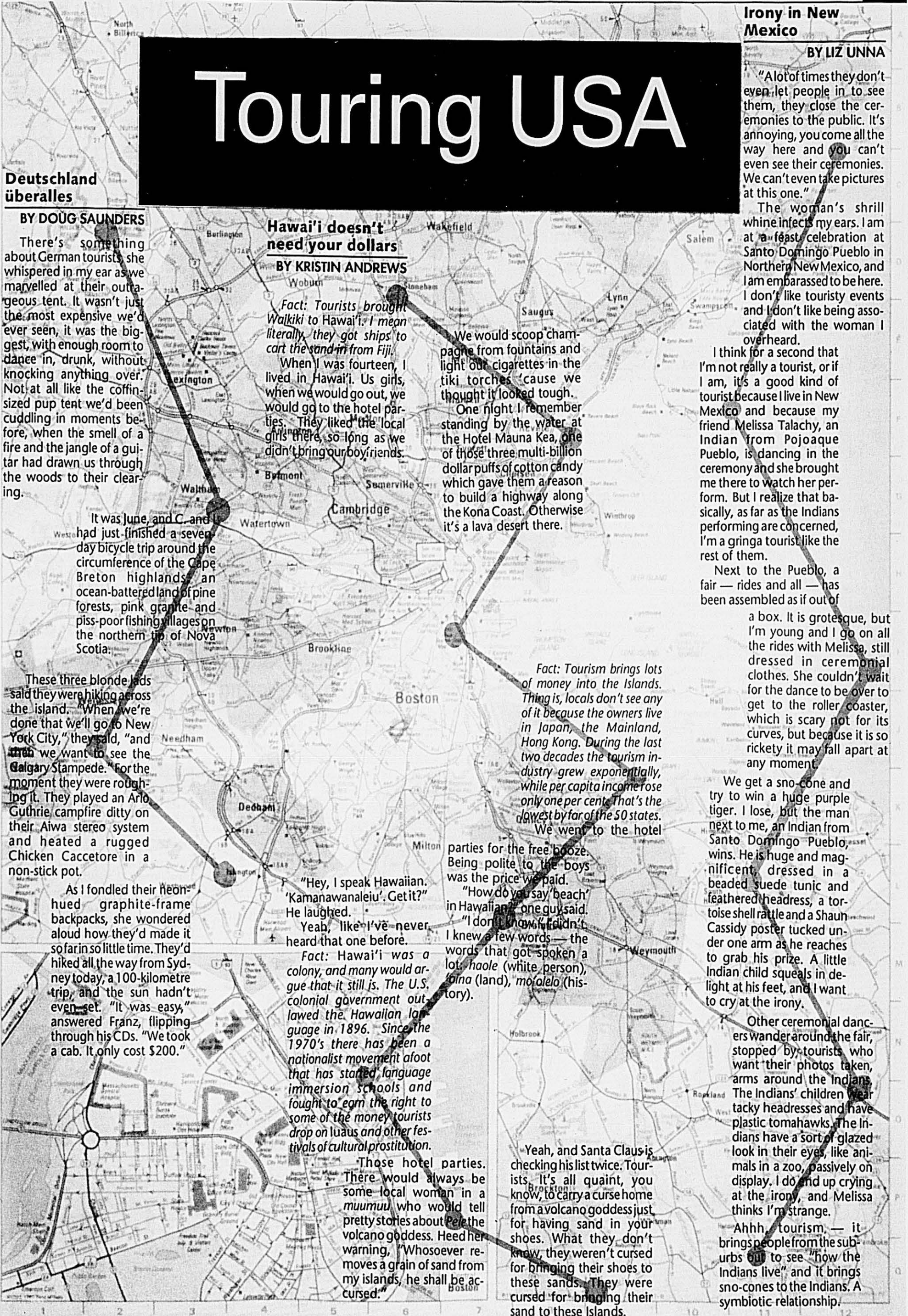
One careless tourist too many

Thousands of people travel to the Himalayas and Karakoram in Northern Pakistan each summer and I figure that everyone comes there for a different reason. While the vast majority are satisfied roaming around in the bazars of Murree, one of the last existing towns of the British Raj in the foothills near Punjab, a very small percentage actually make an effort to travel deep within the mountain ranges themselves to the villages and tiny settlements.

An even smaller percentage embark on remote treks lasting anywhere from a few days to a few months over glaciers and passes to the feet of some of the highest mountains in the world.

The non-existent minority who seek to climb these giants are often looked upon with pity as if they are suffering from

CONTINUED ON PAGE 13



Touring USA

Deutschland über alles

BY DOUG SAUNDERS

There's something about German tourists, she whispered in my ear as we marvelled at their outrageous tent. It wasn't just the most expensive we'd ever seen, it was the biggest, with enough room to dance in, drunk, without knocking anything over. Not at all like the coffin-sized pup tent we'd been cuddling in moments before, when the smell of a fire and the jangle of a guitar had drawn us through the woods to their clearing.

It was June, and C. and I had just finished a seven-day bicycle trip around the circumference of the Cape Breton highlands, an ocean-battered land of pine forests, pink granite and piss-poor fishing villages on the northern tip of Nova Scotia.

These three blonde lads said they were hiking across the island. "When we're done that we'll go to New York City," they said, "and then we want to see the Calgary Stampede." For the moment they were roughing it. They played an Arlo Guthrie campfire ditty on their Aiwa stereo system and heated a rugged Chicken Caccetore in a non-stick pot.

As I fondled their neon-hued graphite-frame backpacks, she wondered aloud how they'd made it so far in so little time. They'd hiked all the way from Sydney today, a 100-kilometre trip, and the sun hadn't even set. "It was easy," answered Franz, flipping through his CDs. "We took a cab. It only cost \$200."

Hawai'i doesn't need your dollars

BY KRISTIN ANDREWS

Fact: Tourists brought Walkiki to Hawai'i. I mean literally, they got ships to cart the sand in from Fiji.

When I was fourteen, I lived in Hawai'i. Us girls, when we would go out, we would go to the hotel parties. They liked the local girls there, so long as we didn't bring our boyfriends.

We would scoop champagne from fountains and light our cigarettes in the tiki torches 'cause we thought it looked tough.

One night I remember standing by the water at the Hotel Mauna Kea, one of those three multi-billion dollar puffs of cotton candy which gave them a reason to build a highway along the Kona Coast. Otherwise it's a lava desert there.

Fact: Tourism brings lots of money into the Islands. Thing is, locals don't see any of it because the owners live in Japan, the Mainland, Hong Kong. During the last two decades the tourism industry grew exponentially, while per capita income rose only one per cent. That's the lowest by far of the 50 states.

We went to the hotel parties for the free booze. Being polite to the boys was the price we paid.

"How do you say 'beach' in Hawaiian?" one guy said. "I don't know, I didn't know a few words — the words that got spoken a lot: haole (white person), 'aina (land), mo'olelo (history).

"Hey, I speak Hawaiian. 'Kamanawanaieui'. Get it?" He laughed.

Yeah, like I've never heard that one before.

Fact: Hawai'i was a colony, and many would argue that it still is. The U.S. colonial government outlawed the Hawaiian language in 1896. Since the 1970's there has been a nationalist movement afoot that has started language immersion schools and fought to earn the right to some of the money tourists drop on luaus and other festivals of cultural prostitution.

Those hotel parties. There would always be some local woman in a muumuu who would tell pretty stories about Pele, the volcano goddess. Heed her warning, "Whoever removes a grain of sand from my islands, he shall be accursed."

Yeah, and Santa Claus is checking his list twice. Tourists. It's all quaint, you know, to carry a curse home from a volcano goddess just for having sand in your shoes. What they don't know, they weren't cursed for bringing their shoes to these sands. They were cursed for bringing their sand to these islands.

Irony in New Mexico

BY LIZ UNNA

"A lot of times they don't even let people in to see them, they close the ceremonies to the public. It's annoying, you come all the way here and you can't even see their ceremonies. We can't even take pictures at this one."

The woman's shrill whine infects my ears. I am at a feast celebration at Santo Domingo Pueblo in Northern New Mexico, and I am embarrassed to be here. I don't like touristy events and I don't like being associated with the woman I overheard.

I think for a second that I'm not really a tourist, or if I am, it's a good kind of tourist because I live in New Mexico and because my friend Melissa Talachy, an Indian from Pojoaque Pueblo, is dancing in the ceremony and she brought me there to watch her perform. But I realize that basically, as far as the Indians performing are concerned, I'm a gringa tourist like the rest of them.

Next to the Pueblo, a fair — rides and all — has been assembled as if out of

a box. It is grotesque, but I'm young and I go on all the rides with Melissa, still dressed in ceremonial clothes. She couldn't wait for the dance to be over to get to the roller coaster, which is scary not for its curves, but because it is so rickety it may fall apart at any moment.

We get a sno-cone and try to win a huge purple tiger. I lose, but the man next to me, an Indian from Santo Domingo Pueblo, wins. He is huge and magnificent, dressed in a beaded suede tunic and feathered headdress, a tortoise shell rattle and a Shaun Cassidy poster tucked under one arm as he reaches to grab his prize. A little Indian child squeals in delight at his feet, and I want to cry at the irony.

Other ceremonial dancers wander around the fair, stopped by tourists who want their photos taken, arms around the Indians. The Indians' children wear tacky headresses and have plastic tomahawks. The Indians have a sort of glazed look in their eyes, like animals in a zoo, passively on display. I do end up crying at the irony, and Melissa thinks I'm strange.

Ahhh, tourism — it brings people from the suburbs to see "how the Indians live," and it brings sno-cones to the Indians. A symbiotic relationship.

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Oh look, tourist truck!

BY TERNA GYUSE

Miles and miles of blonde grass. A kite, black-speckled onto a distant sky.

The town, A—, one of those that crouches behind a low, dry rise and flies up the slope at the car as it appears over the top, rushing in a gyring flock of low blue, pink and green houses and rusting roofs and white and blue caftans drifting across the dry grey road. It presses against the sides of the Bedford, zinc kiosks and enamel trays of bananas shouting, audible just for a moment on an air of drying locust bean and then you're clear, the sky pulls back away sharply, picks itself off two stoic spikes of baobab.

"Africa Up Close", roaring on beside stacked firewood, a single proud figure on a bicycle.

The GREAT WHITE HUNTERS have returned. NOT tourists, HUNTERS. TOURISTS would have flown in. These have roughed it, the modern safari, in a 2-ton Bedford; flirting along between the edge of the Sahara and the Sahel, fighting off disease with Chloroquine, bad water with Coca-Cola.

Salty steaks, these are the hardships, but it's worth it. Pith helmets are making a comeback, you know; and Zeiss binoculars; telescopic sights on Canons. Armed with a few of the world's 3.5 trillion tourist dollars, 23 fascinated cultural beachcombers hurtle on towards

G—. The name is an incantation amongst the enthusiasts' inner circle. The high point of this safari. A place of cool shaded rest and plentiful specimens. The friendly European hosts in the Hill Station, the retired colonial officers in the G.R.A. (though these are fast dying out). The

pleasant, smiling, well-trained staff a relief after the rough but exciting days in the bush.

"Oh God, remember that— Oh, yes, evening, the herd was skittish, disquiet kind of rippling through it as we approached. I mean, all we were doing was taking pictures— Well this is Africa, you know. Anyway that— MAN, rushing at the vehicle... enraged, wounded but not killed by the flashing barrage of Pentax,

screaming in defense of his family. Our guide stepping in smoothly to finish him off..."

They'll end the tour on a calm note, a few days spent in the cooler highlands, poking around for some cultural seashells for the mantel. "Oh look at that beautiful little girl!"

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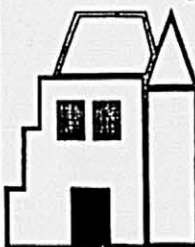
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• Scrivener Creative Journal presents the last reading in its annual reading series today, featuring novelist Jane Urquhart, winner of France's Best Foreign Book Award in 1992 for "The Whirlpool". Reading begins at 19h, at Thomson House, 3650 McTavish. Admission is free. For info call Kim Collinge at 954-0729.

• Tangente presents Le Série Ascendanse dance series, April 7-10 at 20:30h, except Sundays at 19:30h at Espace Tangente, 840 Cherrier (Sherbrooke Métro). Featuring dancers Zelma Badu, Gaétan Gingras and Mariko Tanabe. For info contact Tangente at 525-5584.

• The McGill Student Film and Video Festival, April 7 and 8, 18:30 to 22h at Leacock 232. Two nights with two different programs — better than the Oscars, Emmys or anything else you've ever seen. Real butter on real popcorn will be served. For info contact Allison (284-3630) or Malve (284-1996).

• Latin American Awareness Group presents animated videos in English and Spanish, Shatner 107 11:30-15h. Free popcorn and carrot sticks. Bring your lunch and relax.

• Centre For East Asian Studies presents Dr. Maragret Lock, Dept. of Social Studies of Medicine, McGill University, speaking on "Deadly Disputes: Nationalism, Internationalism, and the Remaking of Death in Japan. Friday, April 8, 14-17:30h, Arts Building, 853 Sherbrooke St. W. West Wing rm 215.

• Mile End Anti-Poverty is holding its first fundraising event! Haircuts at fantastic prices! \$3 for the

unemployed, \$5 for those who work, April 8, 10-16h, 87 Bernard West. Have a coffee while our hairdressers snip, snip, snip. Call Karen or Christine at 274-3401 to reserve your place.

• McGill Christian Fellowship meeting Friday, April 8 at 19h, in Presbyterian College basement (corner Milton and University). Everyone welcome, we'd love to have you. Call Jean (282-7768) or Melonie (932-4165).

• The second show of the Noisy Neighbours concert series takes place on Sunday, April 24 at Woodstock at 21:30. 3 bands: The Whereabouts, Astronuts and the Snitches. 4\$. Proceeds to fund a compilation album.

• Need experience with babies and pre-schoolers or with multiculturalism? Volunteer for Parenthèse, a unique moms and tots group. CLSC Metro, Tuesday or Thursday, 13 to 16:30h. For info call Cindy Spielberg at 934-0354 Ext. 354.

• Concert de musique baroque Bach: solos, duos, trio, présentant des oeuvres pour clavecin, flûte, violon et violoncelle de trois membres de la famille Bach au centre d'essai de l'Université de Montréal, 2332 Édouard-Monpetit, le 9 Avril à 20h00. Le cout d'entrée est de \$10. Info: Martin Boucher au 345-6960.

• There will be a dental information display for dental awareness month on April 22nd from 11 am to 2pm at the Royal Vic hospital on the third floor outside the cafeteria. For info on dental health call Dr L. David @843-1609.

• Youth Challenge International is looking for participants aged 18-25 for overseas development projects. Next application deadline is April 22nd. Pick up applications in Eaton building, 5th floor or call 844-2565/845-1839 for info.

• Tangente presents L'instinct, a dance and music production on the 10th of April @ 2pm and Ascendanse from the 14th to the 17th of April at 20h30. For info call 525-5584.

• The Alliance for the Mentally Ill (AMI Quebec) has several events

organized for the month of April. For info about events and support groups call 486-1448.

• The women's "Y" offers several services for women including a literacy centre, employment orientation, and spring courses for seniors. The TeenAge Mother Services (TAMS) will celebrate their 10th anniversary on the 17th of April. For info call 866-9941.

• The McGill Christian Fellowship's end of semester coffehouse is happening on the 15th of April at 7pm. Food and entertainment. For info call Jean @ 282-7768.

• No to SM-3 has organized a demo against Hydro Quebec on April the 14th, Hydro's 50th anniversary. Meet at 9am @ the corner of Rene-Levesque and St-Urbain.

• There will be a screening of The Rise and Fall of English Montreal followed by a discussion on the future of English Quebec on April 11th in Leacock 132.

• Temple Emanu-El-Beth Sholom has events on April 3 & 10 at 11 am to increase your Jewish knowledge. For info call Rabbi Leigh Lerner @ 937-3575.

• The Playwrights' Workshop Montreal presents Conni Massing April 12 at 8pm in the Strathearn theatre centre 3680 Jeanne-Mance. Admission is free. On April the 15-16th also at 8pm, the PWM is presenting the Write on the Edge Festival. For info call 843-3685.

• Library Lecture Series. Lynne Murphy, Central Technical Services, Serials Librarian, will give a lecture on "Lady Victorian Travellers Visiting in the Harem". The lecture will be held in the Colgate Room, Dept. of Rare Books and Special Collections, McLennan Library Bldg, at 4:00 on Wednesday, April 27, 1994.

• McGill Contemporary Music Ensemble presents a concert with Benjamin Britten, Dominique Bellon, Brian Current, Eric Marty, Sergio Ponzo, Peter Nicoll and Sean Ferguson-the Young Composer Competition winner on Tuesday, April 12 at 8:00pm in Pollack Hall. Admission is Free.

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Rakaposhi

CONTINUED FROM PAGE 8

mental illness. Mallory's explanation of (climbing a mountain) "because it's there" hasn't convinced many of the merits of hanging ten thousand feet of the ground at the end of a rope.

The point is that whether one is travelling to Ayubia to escape the heat of the summer or whether one considers sitting beneath the summit of Masherbrum in -20 degrees their idea of fun, these tourists are causing social and environmental destruction which cannot be reversed.

This does not mean to suggest that travelling of all sorts should be discontinued and people should stay in their homes. Tourism shouldn't merely be considered a chance to get away from the monotony of everyday life.

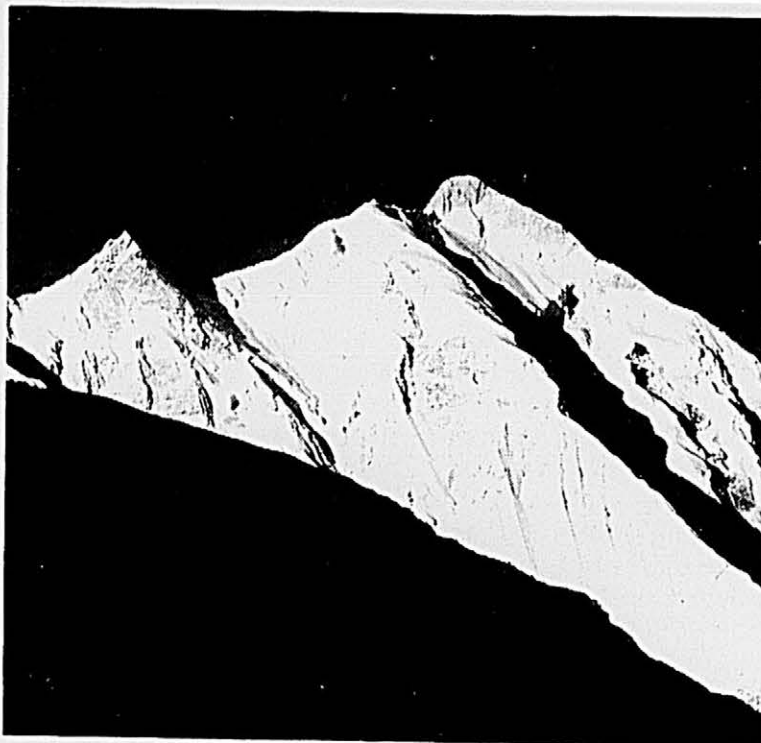
In northern Pakistan tourism has been characterized by a surprising amount of lack of respect whether its the idle tossing of an empty pack of fruit juices on a glacier near Naran, or the abandoning of their comrades dead bodies as the mountaineers make one of their epic descents.

While climbers may, in a fit of sentimentalism, romanticize that "no monument exists more lasting than Broad Peak" (Greg Child, *Thin Air*) it does not justify leaving behind dead bodies and more seriously, tons of junk.

Similarly the odd piece of garbage one may toss around won't go anywhere. People who travel up the Baltoro glacier will admit that walking up to K2 Base Camp is like following a mosaic of toilet paper and rusting cans.

Maybe we shouldn't be there?

It's too easy to simply say that since tourism is economically beneficial for the people of the region there is no reason to question it's moral legitimacy. In the first place, tourism like all other industries in Pakistan, is an elitist



Rakaposhi, big mountain...

industry which makes money for the investors and hardly helps the lower classes at all.

While I cannot speak on behalf of hundreds of thousands of people, there is little doubt that the majority of people who live in Northern regions make their living from agriculture and the in-

flux of tourists doesn't really make an earth moving difference in their lives either way.

Probably the only reason that can be given for the complete ignorance on behalf of the tourists is that tourism has for the most part been a chance to get away from daily lives.

Wringing a living out of the mountains is a hard life and most of the time most people fail to appreciate this. Doug Scott, a wanderer, writer and mountaineer said, "Tourists don't intend to destroy the places they visit. They just end up doing so." It's

Tourists don't intend to destroy the places they visit. They just end up doing so.

odd that you can go to a place time and time again and yet you don't really understand the place.

Some four years ago when I was last in Hunza, after recovering from that catastrophic bus ride, I sort of understood the place.

Princess Bulbul's finger, a sheer tower of granite soars 2,000 feet above the valley. Looking northwards you could see the Indus disappearing around the bend

and above the Indus terraced fields of golden wheat. Just across the road a group of people were walking home after a day in the fields while a group of Dutch tourists were furiously taking dozens of photographs of them.

No doubt some of them would go back home and talk about how medieval and exotic the folks were. One of them might even write a book in which the backwardness of these people would overshadow the notion of the superiority of Western cultures.

Yet right now, in the twilight of the evening Hunza skies, this could be forgotten for a while. The Karakoram were ablaze, the rural folk were coming home after a day in the fields. This was medieval society personified. This was the third world cultures at their best.

The inherent clash between tourists and those whose homes we invade will always be there simply because we come from two different worlds. The least we can do, or rather the only thing we can do is attempt to understand the places and people we visit.

Rakaposhi, big mountain...

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Montréal tourism

continued from page 6

refusing to name the languages of other people referring to these as incomprehensible 'babble'.

Little has changed as the 1993 *Tourist Guide*, states that "These citizens of other countries enrich the Montréal community with ways of life and cultures from which Montréalers adopt the best parts".

The selective appropriation of aspects of cultures for image-

making and the marketing of the city is often done without any historical examination as to its formation. Across the country places are celebrated as 'ethnic neighbourhoods' and places embodying the Canadian ideal of multiculturalism, despite the racism which is at the root of their foundation. A report by the B.C. government for example, encouraged Vancouver's Chinatown to be turned into a 'historic area' to form "an indelible series of images for

Vancouver...[and] contribute to the quality and richness of city life".

In December 1970 under the provincial Historical Monuments Act the province became vested with control over all major changes, demolitions, and renovations to buildings in the district.

At the same time the image of Montréal's Chinatown in the mid twentieth century was sensationalized by accounts in the newspapers of 'illicit' activities such as the prostitution of women and young boys and was thus the focus of drug raids and deportations. The connection between the created image

of the place (in the interests of tourism) and government ideology is especially poignant in this example.

Immigration officers were immediately involved in investigating any suspected illegal activities in Chinatown and were all too ready to deport 'criminals'.

In both the Montréal and Vancouver examples government activity must be understood in the context of the racist head tax and immigration policies which were forced upon the Chinese community at this time. The Historic Monuments act in B.C. (which covers zoning laws, demolition and renovations per-

mits) and the drug raids in Montréal both contributed to the image of 'ethnic neighbourhoods' in both cities coming under the control of the government.

The current promotion of Montréal as an 'ethnic tourism' destination and the history of the government's manipulation of images of neighbourhoods (such as Chinatown) challenges the policy of "multiculturalism" which appears to do little more than contribute to the consumption options of the middle class, while the marginalization of other groups and social justice goes unchallenged.

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Worried about exams? Don't worry about your tax returns when they can be prepared by trained accountants. Prices starting at only \$15. 488-7866.

7 - ARTICLES FOR SALE

1 dresser-\$40, 14-inch colour TV (one yr. old)-\$150, 2 chairs-\$20, 1 table-\$20, a queen-size mattress with box-\$40. If interested, please call Patrick at 282-1020.

Computer & Printer. 386DX 40Mz 4 MB RAM 105HD. 1.44 & 1.2 disk drives, colour SVGA. 28 monitor, mouse, software included; ink jet printer Canon BJ200 Tel.: 934-2288.

LASERPRINTER FOR SALE! Hewlett Packard Laserjet IIP w/ Postscript cartridge, 2MB RAM, IBM compatible cable & software. With box, manuals. \$1000. Zack 985-5849.

10 - RIDES/TICKETS

Ticket to Stockholm, roundtrip with SAS. Departure May 3 - Return June 3. Value U.S. \$1118. For sale: Can \$550 (negotiable). Contact Christian at 581-2453.

**FINAL ISSUE:
APRIL 13
AD DEADLINE:
TODAY, 5PM**

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12 - PERSONAL

Lonely? Need to talk? Call McGill Nightline at 398-6246. Open seven days a week, from 6pm to 3am.

13 - LESSONS/COURSES

SIENA SUMMER MUSIC INSTITUTE (Florence)
Culture, language, travel, concerts, Credit/non-credit. Rome, Venice, 3 days in Switzerland. Students, Grads, Professionals; July 16 to August 18, Cost \$1585. Special low cost charter flight; Write/call: SESSIONE SENESE PER LA MUSICA/ARTE. Director, 595 Prospect Road, Waterbury, CT 06706. 203-754-5741.

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14 - NOTICES

G-l-g-a-n-t-i-c, funky, retro, garage sale. Tons of 40s-70s clothing, acc. & jewellery for men & women. Sat. & Sun, April 9 & 10, 12PM-7PM. 1237 St. Elizabeth St.-Berri Metro-sth. of Ste.-Catherine-blwn. Hôtel-de-Ville & St. Denis. 287-9025.

Singing Lessons. Private lessons available with experienced voice teacher. Beginner to advanced. Classical, Broadway, pop. Studio near downtown 484-5407 eve.

Questioning your sexuality? Or do you have any other concerns and need to talk? Call the LBGM Peer Counselling Line at 398-6822 Mon. to Fri. 7 to 10 pm.

LBGM Weekly discussion groups: Wed. Bi-group 5:30, 432 Shatner. Fri. Coming Out 5:30, General 7:00, both at UTC, 3521 University. All welcome.

17 - PARKING

Parking to rent in ghetto. Call 694-7361 Chrissy.

FREE SOFTWARE

Get ClarisWorks™ or Microsoft Works™ free when you purchase a Macintosh computer featured in the **McGill Computer Store** Graduation Promotion.

While quantities last, subject to availability. One free software bundle only per computer purchase. Coupon not needed to claim this offer.

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\$100 DISCOUNT

Get a \$100 discount when you purchase an LC 475 or LC 575 Grad Promo bundle with a StyleWriter™ II printer. Visit the **McGill Computer Store** for details and to check out our other Grad Promo specials. While quantities last. Coupon not needed to claim this offer.

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\$100 discount based on: \$30 off a StyleWriter II offered during the Promo, as well as an additional \$70 off when a bundle is purchased.

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\$250 discount based on: \$100 off a LaserWriter 300 offered during the Promo, as well as an additional \$150 off when a bundle is purchased.

The McGill Computer Store Graduation Promotion

If you are graduating this term, this could be your last chance to take advantage of special educational pricing on Apple® Macintosh™ computers.

As a way of congratulating you for the hard work you have put in this term, the **McGill Computer Store** is offering additional discounts on selected Macintosh products.

For a limited time only, you can receive up to \$250 off a complete Macintosh computer bundle! Not only that, but we will also provide you with selected productivity software free! (For a total value of over \$300!) So you can be working on those last few papers virtually right out of the box!

So don't let this opportunity pass you by. For members of the McGill community, these specials are *only* available at the **McGill Computer Store**. So visit us today for more details (and to check out the many other in-store grad promo specials!). We are located in Room 106 on the first floor of Burnside Hall.



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